Pathwork Lecture 99: Falsified Impressions of Parents: Their Cause and Cure

This lecture is given in an expanded poetic format, what I call a Devotional Format of the lecture, and in that sense this is my interpretation of the intent of the lecture. I may have interpreted portions differently from you, and I ask you to ponder the words for your own interpretation. I did this Devotional Format so I can take the words into my heart, phrase by phrase, much as I would in reading poetry – that is, devotionally.

The blessings to me in developing this format have been truly profound, and my wish is that this Devotional Format will be a blessing to others. I invite you to slowly read and ponder this format of the text – with an open heart to experience the Guide’s Presence and Love emerging from among the words such that the wisdom comes to LIVE you.

For clarity: The original text is in bold and italicized. [My adds of commentary/clarification/interpretation are in brackets, italicized, and not bolded.] To learn more of my Devotional Format and see the lectures I have done in this way, go to https://www.garyvollbracht.com/pathwork-lectures/pathwork-lectures-devotional-format/

Gary Vollbracht

<table>
<thead>
<tr>
<th>¶</th>
<th>Content</th>
</tr>
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</table>
| 03 | Greetings,  
my dearest, dearest friends.  

God bless  
each one of you.  

Blessed are  
• your works,  
• your thoughts,  
• your endeavors,  
• your lives, and  
• even your mistakes.  

For they [i.e., your mistakes] too may become  
the great keys to  

• freedom and  
• reality and  
• love.  

by Eva Broch Pierrakos  
Edited by Judith and John Saly; Devotional Version Posted 3/6/15
Once again, let us talk about love.

Let us remember that anyone without love is withering away.

The love you receive is not, however, the most important, you need the love force in your heart; it is your spiritual life-blood.

This [i.e., the love force in your heart] is the driving force – in a
• good and
• healthy sense – that gives meaning to life.

Without the love-capacity your life will be
• empty,
• meaningless,
• shallow.

You all know, and some of you may be very much aware, that deep down in your soul you have a craving to be loved.
When this craving [to be loved]
reaches your awareness,
it is often
confused with
your capacity
to
love.

However, the two [i.e., your craving to be loved and your capacity to love]
are entirely different.

A human being
can often be
consciously
aware of his or her need
to be loved,
and yet
the heart
is devoid of loving.

For
• the greater
  the need [to be loved],
• the more it is possible
  that you are still
• self-involved,
• withdrawn,
• fearful,
• anxious,
• bound, and
• blind to the other person.
The more you are in • anxiety, • bondage, and • dependency, the less you are able • to love • to open that inner channel through which the • life and • love force can • flow and • lubricate your soul, so to speak.

Without this [love] force, inner drought cannot be prevented.

This dryness of soul makes you feel that your life is senseless, regardless of the worthiness of your activities.

Only when this channel to love is unclogged will you • become free and • fulfill your personal needs.
| 06 | *I have shown you*
  
  *many ways*
  
  *to unclog this channel [to love].*

*These processes* [by which you can unclog your channel to love]  
*are thought by some of you*  
*to mean something*  
*other than*  
*spiritual development;*  
*[instead] you call it*  
*psychological search.*

*Again and again,*  
*you make the error*  
*of believing that*  
*• the spiritual*  
*and*  
*• the psychological*  
*are two different approaches.*

*Forgetting these terms* [i.e., forgetting the terms “spiritual” and “psychological”]  
*for the moment,*  
*you will understand that*  
*without resolving*  
*so-called psychological problems,*  
*you cannot become*  
*fully capable of*  
*loving.*

| 07 | *Let us now approach*
  
  *your love capacity*
  
  *from still another angle,*  
  
  *one we have touched upon in the past only in a cursory way.*
We all know that the child's first impressions come from its first environment, in which • the parents or • their substitutes predominate, including anyone who plays an important role in the child's life.

Since the child's capacity to evaluate is limited, its [i.e., the child’s] emotional experience gleaned from the parents is very distorted.

In the crassest case, the child may emotionally experience the parents as either • good or bad, • strong or weak, • admirable or despicable.

But even if the experience is not so extreme, the child focuses only on certain • aspects or • tendencies of the parents, while the rest of their personality is not even noticed.
These
limited impressions [of the parents]
falsify the picture.

The image
you carry of them [i.e., the image you carry of your parents],
often unconsciously,
may be
quite contrary to
your
intellectual
• view or
• opinion,
but it [i.e., the image you carry of your parents]
nevertheless
• influences your
• actions and
• governs your
• reactions
  • to life,
  • to others, and
  • to yourself.

It [i.e., the image you carry of your parents]
also
clogs up the channel
that enables you to
• love and
• experience others in their reality,
  while you are
centered
  in your own real self,
  which is
  your reality.

The child’s
fragmented impression of reality
causes distortions
which influence
the way you relate later
• to others and
• to yourself.
You can be sure that there is a connection between
- the most problematic area of your life
  and
- your perception of
  - either one [parent] or
  - both parents, or
  - someone else in your early surroundings.

A certain impression of another
- person or
- persons
  is imprinted upon your soul, and you continue reacting to others from this
  - fragmentary and
  - falsified imprint.

The remedy is first to become aware of what you really feel about
- all members of your family, or
- others who were important to you.

Analyze this feeling impression and compare it [i.e., compare this feeling impression] with your intellectual view.
Then begin to consider whether your impression of them [i.e., your feeling impression of your parents] is perhaps just a
• fragmented,
• limited aspect
  of a whole person.

When you feel
• hurt or
• angry about one or both parents,
do you, in your anger, perceive them as
• groping,
• vulnerable,
• blind, and
• troubled humans?

Or do they take on an
• awesome,
• strange,
• fixed, and therefore
• almost inhuman form
  in your emotional life?

Do they seem
• artificial,
• robot-like,
• lacking the complexity of the human personality?

Think about
• the term human being and
• what it [i.e. what the term “human being”] really means.
**Does it [i.e., does the term “human being”] not mean**
a variety of
  often contradictory
  aspects?

**Can a person be** –
  if you must choose these terms –
  * good
    in one way
  and
  * bad
    in another?

**Can he or she be**
  * reliable
    in one way
  and
  * unreliable
    in another,
both
  * selfish
  and also
  * unselfish?

**Yet**
  the child in you
does not perceive that.

**For the child,**
it is
  * either
    one
  * or
    the other
but
  * never both.
**Therefore**
you still do not perceive
the reality of
your parent
the human being.
You may know perfectly well with your intellect that people can be both
• good
and
• bad,
but emotionally you cannot experience this truth, particularly not with regard to your parents.

Your emotional experience is always an either/or, and therefore you are not in touch with the
• living,
• dynamic complexity of the human being who was closest to you.

It is most important for your own sake that your
• impression and
• experience of this person be as realistic as possible.
As long as you are still living with a falsification [of who your parents really were], you cannot cut the tie that keeps you from experiencing
• freedom and
• independence.

You are also kept
• from loving,
• from finding your true strength.

Oh, [with this falsification of who your parents really were as real human beings] you may have managed very well [in life] in many ways, but where this tie [to this fixed image of who your parents were rather than experiencing them as the real human beings they really were] is not dissolved by seeing the reality of your parents [as real human beings with both good and bad qualities], you will continue to have problems that could be resolved only by unraveling this knot [brought about by holding to the “either/or” fixed image of who your parents were].

The first step [in unraveling this knot brought about by holding to the “either/or” fixed image of who your parents were] is to become aware of your distortions.
Ask yourself:
- "How do I experience my parents?
- Do I experience them as fellow human beings in their contradictions, their blindness, their often conflicting, mixed motivations?"

Does the person [perhaps the parent] you may have feared and hated most when you were a child, perhaps still exist in you as one who is invulnerable and cannot be hurt, just because he or she hurt [you in] your vulnerability [as a child]?

This phantom creates havoc in your life, my friends.

After making the revisions [of your images of and beliefs about your parents.] which constitute the second step [of this process of unraveling this knot brought about by holding to the “either/or” fixed image of who your parents were], you can become a free human being.

But how do these revisions [of your fixed images of and beliefs about your parents] take place?
Begin [this second step of this process, begin revising your images of your parents] by asking yourself:
"What were they [i.e., your parents] really like?"

Try to
• understand them
  in the fullness of their being.

• Understand
  • their lives,
  • their
    • inner and
    • outer
    struggles,
  • their own childhood –
    from whatever you know about them.

• What made them
  what they were,
• what were
  their own
  • hurts,
  • fears, and
  • frustrations?

• Understand them
  as one mature human being
  tries to understand another,
  with as much
  • detachment and
  • objectivity, and

• consider
  as many facets of their being as possible,
  not just those aspects
  that have,
  unfortunately,
  singularly affected you.

Your
• seeing only certain traits and
• leaving out others
  because you were not affected by them
  always dehumanizes the other person.
Even if you glorify a parent, he or she still becomes inhuman from your exaggerated overglorification.

Your
- **fixed and**
- **static**
  view [of seeing in a fixed and static image only those aspects of your parents which are “good” and which you then overglorify],
  due to the fragmentation [and separating into the various aspects] of what they [i.e., of what your parents] really are [rather than seeing each of them as a whole human being with both “good” and “bad” aspects],
  becomes monstrous.

It [i.e., this fixed image of only those “good” aspects of your parents, aspects that you then overglorify] is
- **not alive,**
- **not real.**

Everything you have experienced from [seeing only] those limited [“all good”] traits in them which to you constitute the entire person may be factually true.

But the larger truth is missing.

Your monster lacks the totality of the whole human being.
You
cannot understand
those traits that have
• hurt and
• affected
you
unless
you see
the wholeness [i.e., the “good” AND the “bad” aspects]
of the person.

The understanding [of the wholeness of the two persons who were your parents]
will dissolve
the still hidden
• hurt and
• anger,
• setting you free, and
• unclogging the channel
to loving.

You often resist revising your [fixed “all good”] images of your parents.

You may feel
• disloyal and
• guilty
if you stop glamorizing an
• adored and
• idolized parent.
You [may] feel it is your duty as a child to continue to do so [i.e., to continue to glorify your adored and idolized parent].

Not glorifying your parent may be equated with • disrespect, • contempt, • resentment, or • hate – in your unconscious mind, of course.

Beneath this glorification there may be fear, and, under the fear, hate.

Protecting yourself from • facing • [and fully feeling] this hate can mean maintaining the exaggerated glorification, not only • because the world [and sometimes religion] seems to demand it of you [i.e., demands that you not hate your parents], but also • because you may need this very parent – however • symbolically and • in a displaced way – even now.
Maintaining your glorified image of a parent can also be a sign that he or she may have been the source of the only

- love,
- acceptance, and
- security

you have ever known.

Therefore, to your unconscious mind giving up the glorified image of the parent is tantamount to losing all the

- love,
- acceptance, and
- security

you have ever known.

By devaluating the parent you rob yourself of the only value you possess.

No wonder you resist revising your [one-sided fixed] image of your parents.

By the same token, you may have an equal interest in holding on to a hated image.

Why would you want to do that?
It [i.e., holding onto a fixed hated image of one or both of your parents] may be your very protection against yourself.

If the parent remains bad in your eyes, then the
• slight and
• hurt
he or she has inflicted on you becomes nullified, as it were.

You fear – erroneously of course – that if you accept the parent's humanity and therefore let go of your insistence that the hurt inflicted on you was unjust in the extreme [and had nothing to do with your being deserving of the hurt in some sense, and thereby denying any possible shortcomings or “badness” in you as a real human being],

your own value will be diminished [because you will then have to accept some of your own real human “badness”].

There are also other ways of holding onto the hate; they [i.e., these other ways of holding onto the hate of your parents] have to be found and experienced by each one of you in your individual work.
It is so much easier
   for the child in you
to have
   everything
   well ordered.

A reality,
   • which is [inherently]
   • flexible and
   • contradictory,
   • for which [inherently]
      there are
      no fixed rules,
is something
   the child in you
   would rather
   not cope with.

So it may seem much easier [to the child in you]
to cling to
   your fixed impressions,
   where
   each person
   fits into a niche.

Each impression
becomes then
   a static image,
   which gives you
   a certain unreal
   sense of
   • order and
   • security.

   You think you
   know
   where you are.

However,
   the price you pay
   for this
   precarious
   • order and
   • security
   is so much bigger
   than what you can even try to estimate now.
When you begin to revise your impressions of people in your early environment because you want to
• see them with a mature attitude and
• understand them in their reality,
you may find a certain
• fear and
• resistance
to do so.

Focus on it [i.e., focus on your fear, your resistance to see with a mature attitude your parents in their reality],

and realize its [i.e., realize your fear’s, your resistance’s] significance.

Understand that the resistance [to seeing your parents in their reality]
is the very indication that in it [i.e., in your resistance to seeing your parents in their reality] lies a
• deep and
• important key to
• your life and
• many of its problems
you probably never thought could have
any connection whatsoever.

Only after you come to terms with your resistance by
• strengthening and
• fortifying your will, and
by asking in
• prayer and
• meditation
to see the truth about your parents,
will your resistance [to seeing the truth about your parents] gradually weaken.
There is no better way to pray than using your current resistances and stumbling blocks in a most specific way.

Psychological work is simply finding out the truth about yourself and others. I have pointed out to you many times that you cannot see the truth in others if you do not see the truth in yourself.

At certain stages on this path, however, after a certain amount of truth about yourself has been brought to consciousness, truth must also be approached from the other side.

That other side is the desire to see the truth about others, your parents and siblings, for instance.

This [seeing the truth about your parents and others] is another way to gain more truth about yourself.
The desire
to see the truth about others –
their
• lives and
• personalities
in their whole dimension –
will give you
• insight and
• understanding
about
• your own life and
• all that
• governs you,
• paralyzes you, and
• puts you in conflict even now.

Needless to say,
this understanding [about the lives of your parents
and of others, understanding that gives you
the needed understanding about your own life]
is the prerequisite
to your ending
these unproductive patterns.

Your next thought may very well be:
This [gaining understanding about the truth concerning my parents and others]
is easily said,
but not easily done.

Apart from
your own resistance [against gaining this necessary understanding
about your parents],
you may not have
the necessary
• information and
• knowledge
about
• parents or
• parent figures
to revise
your image.
They may be dead,  
and even if they are still living,  
and you can contact them,  
there may be  
certain things  
you cannot possibly  
discuss with them.

So [in the face of your parents’ inaccessibility]  
how can you  
• revise your image and  
• correct your falsified impressions?

If you  
truly wish to do so,  
you will succeed;  
of this you can be sure.

You may find a way  
to learn more about them,  
with an entirely new attitude.

You may seek out a contact  
that will reveal  
certain information about  
• their lives, and  
• other aspects of their personalities  
you have never  
• seen or  
• known,  
so that  
they become  
more human  
for you.

Eventually,  
after you have freed yourself to some degree  
of the old tie [i.e., the tie to the EITHER “all good” OR “all bad” aspects],  
you may even bring yourself  
to communicate,  
in a spirit of truth,  
with a still living member of your family  
with whom  
you might never have considered communicating.
By trying to understand their problems, your own hurts are bound to diminish.

First, however, you may have to become aware that a hurt exists.

What if the parents are no longer alive?

Often there may be someone still near you who might have a different slant [from yours] to complete the picture for you, even by adding his or her own, but different, distortion to the whole picture.

It may be • a sibling, • another relative, or • a friend.

But in addition to this, you need still another approach, so you will have the courage to take the necessary steps [needed to understand your parents in their wholeness].

This [other] approach is the sincere will to know, manifested in prayer, to which the answer will come.

God's ways are so wonderful.
If you are willing to want to understand
• what made them [i.e., what made your parents]
  the way they were, and
• what was their motivation
  for much you could never understand,
comprehension will come to you in most miraculous ways.

Even if there is absolutely no one left who knew them,
incidents will occur to you that you had never before evaluated in a true light.

Perhaps you will remember certain aspects of their lives of which you had been told, but which you
• disregarded and
• excluded from your perception.

All of a sudden these incidents will take on a new meaning, enabling you to evaluate their personalities in a different way, with the • detachment and • objectivity of one uninvolved human being toward another.
As you begin this process [of discovering who your parents were through prayer and meditation, truly wanting to know your parents],
your entire outlook
will gradually change.

The facts
of your experience
will not be eliminated,
but
the experience
will take on
a different meaning
and thus [i.e., by the experience taking on a different meaning]
set you free.

However, right now
you have to be aware of
• what you feel,
• how you experience your parents, and
• how you have been hurt [by your parents],
although on the surface
you may have
a veneer of indifference [toward seeing these truths].

The desire
to see the truth
has to be cultivated.

Determine first whether or not you
inwardly desire the truth.
As long as you reject a truth – any truth – you will be in bondage to:
• confusion and
• unreality.

You do not have to force the issue, but in an organic way your resistance [to seeing the truth about your parents] will weaken, provided you do not keep pushing the matter away.

If you can acknowledge to yourself:
• that you wish to maintain a falsified picture and
• that you do not wish to know the truth, the rest will come by itself.

If you say, "I cannot find out," ask yourself whether you do not really mean, "I do not want to."

Even if you think you cannot [be open to the desire to understand the truth], make yourself wholly open for the desire to understand the truth.
Without truth,  
there cannot be love.

And without love,  
there cannot be truth.

Try this  
new approach,  
and  
• your life,  
• your problems,  
• your relationships  
will take on  
a new meaning,  
my friends.

Are there any questions regarding this subject?

QUESTION:  
When parents give the child an  
• unreal, or perhaps  
• real,  
feeling of rejection,  
the child feels  
unworthy of love  
and therefore establishes  
a pattern of self-rejection.

How does one work through this,  
even if one sees one’s parents in reality?

ANSWER:  
It [i.e., working through this experience and coming to understand the truth] happens  
• naturally and  
• by itself.

The moment you understand your parents,  
the sense of rejection  
will disappear,  
even if they were cruel to you.
In understanding what made them cruel,
you will see it [i.e., see their cruelty] as their problem,
and you will – perhaps for the first time in
• truth and
• reality –
know that this [i.e., that their cruelty] had nothing to do with your own worth.

So far you know this [i.e., you know that their cruelty had nothing to do with your unworthiness] in your intellect only; emotionally you will feel worthy as long as you feel that your parents rejected you because of your unworthiness.

Due to this [emotional] sense of unworthiness, you are unable to establish constructive patterns that will give you reason to feel secure in yourself now.
### The destructive patterns

constantly
confirm
your unworthiness.

You are thus
**unable to get out of them** [i.e., get out of your destructive patterns] until

*the basic understanding*
that your parents'
  *real or*
  *imagined*
  *rejection of you*
  had nothing to do with your worthiness
is reached.

---

**In the child's perception,**
the parents are
**powerful super-creatures.**

It does not occur
to the child
*that they* [i.e., the parents]
*are* [in reality not super-creatures but normal]
human beings
  *groping*
  *to solve their own problems and*
  *struggling*
  *with their own*
  *puzzlement about life."

When this truth [that the parents are struggling human beings] is recognized through *real inner understanding,* the sense of *their rejection of you* [assumed because of their cruelty toward you] must disappear.
It may have happened frequently in your life that
• you first felt
  • rejected or
  • slighted, and
• later through a variety of circumstances you became aware of certain elements in the situation [i.e., the situation that at first had caused you to feel rejected] you had previously ignored.

The moment you realized the significance of these [newly recognized elements in this situation], you no longer felt rejected.

You understood that they [i.e., that these newly recognized elements in this situation that had made you feel rejected] had nothing to do with
• you and
• your worth.

The facts remained the same, but you no longer interpreted them in the same
• personal,
  • self-diminishing way.
It is exactly the same with your parents.

The moment you experience them in their living reality – at fault, surely, but now understood in their dynamics – the
• impression and
• reaction must change in you.

This does not mean you have to
• understand them completely, or
• know everything about them.

One never does, even about people one is close to.

But with your new understanding you destroy the
• limited,
• rigid,
• robot-like image in which you emotionally experience them.

Then they [i.e., your parents] become alive.

You will understand at least some of their difficulties [in life].
You will see that they [i.e., that your parents] could not have acted any other way, considering who they were at the time – just as you could not have acted otherwise in the past, although you may now recognize your error.

The moment you have this understanding [of your parents], the original rejection by them will no longer cause you to reject yourself [thinking that, because of their rejection, you are of no value].

Your question is important.

However, in the last analysis, the only way at one stage of your development to heal this self-rejection is to know beyond a shadow of doubt that it was never you who was rejected [by your parents].
The hurt inflicted upon you [by your parents when you were a child],
due to their
• blindness,
• irresponsibility, and
• undiscovered powerful currents of
  • frustration and
  • hurt,
  had absolutely
  nothing
  to do with
  you,
  but was a result of their
  • groping,
  • pathetic,
  • human
  struggle to live
  which,
  when viewed from
  the larger picture
  of human development,
  seems so valiant.

Do you understand?

QUESTION:
I understand.
Still,
when
a child
• is set in this
  pattern of
  self-rejection and
• has lived his life in this way,
  he is
  • twisted and
  • distorted,
  and loves
  • the rejection
  rather than
  • the love.

The mere fact of recognizing [the human reality of] one's parents
will not resolve this kind of conflict.
ANSWER:
I do not say this [one answer I gave]
is the only answer.

There is never
just one solution.

You have learned
many other aspects of this pathwork
that are of equal importance –
and they all have to be
experienced.

If
• self-rejection
can be cured by
other insights, and
• destructive patterns
changed to
constructive ones,
so much the better.

I still say, however, that
distortion of truth [as here with the distortion of the truth
about the human reality of your parents]
affects you,
and therefore
it [i.e., the distortion about who the parents were
when you were a child]
ought to be remedied.

For the very problem you cite [i.e., the problem of feeling unlovable and
subsequent self-rejection],
this topic [i.e., the topic of looking at the human reality of your parents]
is a most essential one.

The moment you
experience
the important people
of your early environment
in their human reality,
you will no longer
need to practice
self-rejection.
You were attached to it [i.e., attached to feeling unworthy and hence self-rejection] only because the child in you believed there was nothing else [possible but unworthiness and subsequent self-rejection].

But the moment you perceive that you were not rejected because you were unworthy, you no longer have to cherish your self-rejection.

Do you understand?

**QUESTIONER:**
I will try.

**ANSWER:**
Yes, you have to try.

You see, there is often such a strong resistance to knowing the reality in this respect [i.e., in respect to your parents].

Your "this would not help my problem" is one form of resistance and amounts to saying, "I have no way of gaining understanding about my parents."
I tell you,
even if you now believe
it [i.e., if you now believe that understanding the truth about your parents]
will not help you
in this or that particular problem,
approach it
in a spirit of truth.

In your prayers, say,
"Even if I do not understand
why it will help me,
I just want
to see the truth
as far as I am capable of it."

If you work toward the
• understanding [of the truth about your parents] and
• recognition of your resistance
to removing this wall [that keeps you from seeing
the truth about your parents],
you will soon
see for yourself
what it [i.e., what understanding the truth about your parents]
will do for you.

You do not even
have to understand intellectually
now

how this [understanding of the truth about your parents]
could change
your self-rejection.

Just approach it [i.e., approach finding the truth in this matter]
from
the spirit
of truth –
[here] truth about
the people
who happen to have been your parents.
QUESTION:
Would you care to elaborate on the psychological aspect of the fourth commandment [i.e., “Honor your father and your mother ...”]?  

ANSWER:
Yes. As usual, there are many levels of interpretation, but I assume you brought this up in connection with our topic.

The fourth commandment is so often misunderstood, and much harm has come from these
• misunderstandings and
• superficial interpretations.

In this case, • forcing [one to honor his or her parents] and • [feeling] guilt [for not fully obeying the fourth commandment] make • love and • honor into something compulsive that destroys • real understanding and subsequently • real love and • [real] honor.

In blindness [about who your parents really were], you cannot • respect and • love when almost all you see may be undeserving of such • love and • respect.
When you squash the early impressions of the parents and [then] superimpose • artificial, • compulsive • love and • honor, you are even further from true • love and • respect.

However, the real meaning [of the fourth commandment] is exactly what I have said [in this lecture].

See the truth [of who your parents really were].

When you do so [i.e., when you see the truth of who someone really is, by that act] you respect the basic human being in everyone, regardless of their many • aberrations and • blindnesses.

QUESTION: But how long will it take for humanity to derive the real meaning of the fourth commandment? We usually have to learn for a whole lifetime in order to correct such • mistakes or • distortions.
ANSWER:
How long will it take for people to correct any distortion of truth, not only of this particular one, but of any other divine truth that has reached humanity?

Any truth can be distorted, you know that.

When humanity has progressed sufficiently in its development, this [distortion of truths] will no longer happen.

In order to get to this place [of sufficient development so that distortion of a particular truth will no longer happen], the error [in the particular distortion] has to be • recognized and • dissolved.

Self-awareness must increase and then [with this self-awareness], little by little, the distortions [of various truths] will vanish.

You seem to believe that the distortions have to disappear [first] before you can develop awareness.
It is just the opposite [i.e., the awareness of truth has to come first, then, with awareness, the distortions will disappear]:

the distortions exist
because of
your relatively low level of awareness.

As such,
the distortions themselves
contain the remedy,
for without them
you could not
come to perceive truth.

I said this so often, and I say it again.

From a spiritual point of view, which is our vantage point, one person who gains inner truth in the sense of this pathwork has an infinitely greater influence on the entire cosmic development than do millions of people in error.

This may sound like an incredible statement, yet it is utter truth, my friends.

QUESTION:
Just a comment in connection with our friend's question of how long it will take [for people to really derive the true meaning of the fourth commandment].
I have lived with children
in neighborhoods
where I saw
delinquent parents,
who were
• fallen, or
• drunkards,
yet the children
had reverence for them,
through
• acceptance and
• understanding.

And [conversely]
I have seen children
from well-kept homes
who were pampered,
but did not have such understanding.

ANSWER:
Of course
this is possible.

An otherwise delinquent parent
may have
a special quality
to give the child
something it needs.

Also,
the child may have been born
free of this particular problem
so that,
• organically and
• naturally,
it perceives the truth.

No distortion exists here.
But it is also possible that such reverence is • unhealthy and • false.

If it [i.e., if such reverence] comes from • fear, • guilt, or • wanting to appease so as to be protected, then that has nothing to do with the real understanding [of the real humanity of the parents] we are talking about.

Do not begin by trying to • love and • honor what seems impossible for you now.

[Rather] Begin by simply wanting to • understand [the real humanity of the parents].

The rest will take care of itself.

Such understanding [of the real humanity of the parents] may often come much later in life.

Then, after understanding [the real humanity of the parents] has been gained, the sting of • fear, • resentment, • self-negation, and • self-rejection will vanish.
And that is the real
• honor and
• love
that
one human being
can have for another,
no matter
how erring
the other person may be.

QUESTION:
I have a question from a friend who is absent.
The need for
pseudo-protection
originates in
the creation of an image.

Can this need [for pseudo-protection]
still persist
after the image has been dissolved,
and thereby
contribute to
the creation
of a new image?

ANSWER:
Of course this can happen;
this is what often happens in
• faulty or
• insufficient
psychological treatment.

• Certain levels [of consciousness]
are reached,
• certain patterns
dissolved,
but one does not go deeper.
[After a certain level of psychological work]

One leaves well enough alone [and stops the work before the deeper levels of consciousness needed to dissolve the root issue are reached], and therefore
the root, which remains embedded, may create another destructive • pattern or • image.

So it is always a question of the right procedure:
get to the roots slowly but surely on the next level [of consciousness].

• Then [when the roots of the matter are addressed at the next level], of course,
  this pattern will be • stopped and • prevented from ever recurring;
• then a • constructive, • realistic pattern can be established and • the love channel can open.

There is no more need for defenses; the individual is open • to life, • to living, • to loving.
QUESTION:
Could you comment on the Lord's Prayer, particularly the words, "Thy will be done on earth as it is in heaven"?

Could you tell us what
• "on earth" and
• "in heaven"
mean?

ANSWER:
• Earth and
• heaven
are not geographical descriptions of
life here and now,
nor of
the life to come in the hereafter.
They mean
levels of your personality,
which automatically include any state of life –
• the physical as well as
• the nonphysical.
The symbol for earth might be interpreted in many ways:
earth may be
• your outer life,
• the material life,
• physical life,
• physical
• actions and
• outer facts;
in short,
• everything visible.
For

*earth*

is visible for you,

while

*heaven*

is invisible.

The symbol of

*heaven,*

therefore, is

all that which cannot be

*• seen or
• perceived
with the outer senses.*

*It [i.e., heaven] means*

*• your
inner
• actions and
• reactions,*

*• your
• thoughts and
• feelings,*

*• your
• motivations,*

*• your
• soul and
• spirit.*

*It [i.e., heaven] means the*

*• psychological,*

*• emotional,*

*• spiritual*

*levels of your being –
those which cannot be seen.*

*You may*

*act outwardly*

*in the right way,*

*but inwardly*

*the motivations may be*

*• selfish,*

*• vain,*

*• unloving,*

*• cowardly.*
One may
- conform to all the [external]
  - rules and
  - regulations
    - of Church,
    - society, and
    - public opinion, and

- be faultless in [outer] conduct,

but

whatever goes on in the soul may be very opposite to divine law.

That place [i.e., whatever goes on inwardly in the soul] is
- heaven,
- the kingdom within of which Christ spoke.

If you
- are inwardly pure,
- are inwardly open, and
- inwardly fulfill the will of God,
  perhaps sometimes at the expense of outer approval from society,
  - you are
    - being true to yourself,
  then
  - you have the
    - integrity,
    - courage, and
    - humility
      - to stand up for what you really believe,

[and]
- you are
  - doing the will of God.
If you ask for
   this [inward condition of purity, openness, and doing the will of God within]
   in your prayer,
   fully aware
   that this may be what He wants from you,
then you
   do the will of God
   • in heaven,
   and automatically also
   • on earth.

QUESTION:
In this connection,
   is it not rather significant that
   the first seven words of Genesis, in Hebrew,
   contain the words
   • "heaven"
   and
   • "earth"
   just as in the Lord's Prayer?

An interpretation of the word
   heaven,
   [in Hebrew.] haShomayim,
   shows it is composed of
   the words that mean
   • fire
   and
   • water.

Can you tie this together?

ANSWER:
Yes.

Primitive humanity
   always took everything
   literally,
   and still does.
Only through development will humanity see the deeper meaning which will make so much more sense.

The meanings of fire are:
the fire of
• life,
• living,
• loving,
• enthusiasm,
• healthy activity,
• spiritual endeavor,
• courage,
• conviction one stands up for,
• strength that makes life a meaningful adventure.

Water represents
the emotions:
• the flow,
• the state of being,
• a healthy passivity.

Both healthy
• activity –
  fire –
and
healthy
• passivity –
  water –
  are processes of purification.
Both
  • fire
and
  • water
  can be
  cleansing processes,
and both
  are needed
  for an
  • integrated,
  • healthy
  life.

Both
  are forces in the universe,
  which you
  • tap, or
  • tune into,
  by establishing
  truth
  in your soul.

The combination of
  these two forces [i.e., fire and water]
  brings you
  into harmony
  with the state of
  being
  which would mean
  heaven.

**QUESTION:**
Could you talk about masochism?

**ANSWER:**
This has been
  • discussed in previous lectures and
  • looked at in our work.
If
  • the entirety of the lectures
    is understood, and
  • the method of our work [i.e., our pathwork]
    is followed through,
    you will
    automatically
    understand the tendency of
    self-rejection
    called masochism.

To recapitulate briefly,
  I would say that
  self-rejection
  may
  in some personality structures
  create a
  more active process of
  [self-rejection that is called] masochism.

Self-rejection
  in itself
  is masochistic.

  But it is a question of degree.

As I have said before,
  if
  • the sense of one's unworthiness
    is stronger than
  • the corresponding healthy forces,
    the only pleasure
    derived from living
    is found in pain.

I still do
  not mean
  physical masochism;
  it [i.e. masochism]
  may manifest
  only on a psychic level,
  and never physically.

When it does manifest physically,
  it is in a very advanced state.
Since pain through rejection seems the only certain thing that one can rely on, one• clings to it [i.e., clings to pain through rejection] and• does not want to give it up.

Healthy pleasure seems hopelessly unattainable.

In other words, masochism is a giving up.

If the ego is too weak to prove the world wrong, as it were – if the person is unable to assert his right to• live,• love, and to• have pleasure – masochism is the result.

The world seems to deny your right of selfhood, and you give in, agreeing with the world, and make pleasure out of pain in a very• wrong,• unhealthy,• self-defeating, and• life-defeating way.
• Giving in
  and going with the stream, as well as
• fighting,
  are healthy processes,
  but both
  can be distorted.

Many other elements,
  too numerous to consider now,
  are also present [in masochism].

This core [of clinging to the pain of self-rejection as the only way to be in life]
  can, however, always be found [in masochism].

Until this core can be
  experienced
  through extensive self-finding,
rather than
  just listening to my words
  describing a concept,
  many other levels
  have to be explored.

On more superficial levels
  you will find that
  self-punishment
  is due to
  guilt.

The self-destructiveness [or self-punishment, that is, masochism]
derives from
  • a certain inability
    to cope with problems, or
  • the inner desire
    not
    to cope with them.
All the processes of the images we have discussed and found are really processes of masochism, because the images, whose patterns embody a negative tenet that produces a painful result, are inherently self-destructive.

If this [i.e., if this process of such images leading to an inherently painful and self-destructive result] is enjoyed on some level of the psyche, then we are dealing with masochism, no matter how unaware of the • enjoyment or • satisfaction one may be.

The real answer [to the question concerning the causes of masochism] can never be found in concepts, no matter how true.
Such concepts [even if true,] may be helpful indicators to open the way so that you may experience the truth yourself, but this [i.e., but this being a pointer toward truth] is all they [i.e., this is all even truthful concepts] can be.

That is why so often when questions of this sort are asked, there is a feeling of • letdown and • disappointment with the answer.

One expects liberation from the [intellectual] answer — and no [merely verbal, theoretical, or conceptual] answer can ever give inner liberation.

Inner liberation can come only from experiencing these words as truth — and this [experiencing these words as truth] can happen only as a result of breaking through your inner resistance step by step.

Your path will always lead exactly to where you resist most.
If you have the courage to
• face this [place that you resist the most] and
• cope with it,
you can indeed
shorten the process.

However [. and conversely], if you
• shy away from going there [i.e., if you shy away from
going to that place you resist the most],
you are bound to
make detours [trying to get around this place you most resist],
and have to come back to
this point of [greatest] resistance
at a later time.

Perhaps by then
the resistance [against the process of facing and coping with this resistance]
will have given way,
since the
unnecessary pain
you encounter
when you are
not in the process [of facing and coping
with this resistance]
will weaken it [i.e., will weaken the resistance].

So again I say to you, my friends,
examine where
you find resistance
accompanied by
the desire
to avoid
looking at it [i.e., to avoid looking at the resistance].
That [point where you find resistance and find resistance to look at the resistance] is
  • the very point,
  • the very threshold
    you must step through
      at one time or another
        before
          you can become free to
            • unclog the love channel and
            • live a productive life
              in which you
                • feel useful and
                • know
                  that yours [i.e. that your part
                                in God’s universe]
                    is a meaningful part.

Only by
tackling
  what you
    most
      want to shy away from
        will you find
          the door
            behind which
              lies the answer.

I cannot emphasize this strongly enough.

53

QUESTION:
In connection with this,
  I have found that
    I have always shied away from
      sex.

And I have further discovered that
  I feel it [i.e. I feel sex]
    is a
      crime.
As I went deeper,
    I discovered that,
        in reality,
            sex is
                pleasure.

So I found that
    for me
        pleasure is
            a crime.

And so, all along,
    I have sabotaged
        * pleasure and
        * joy.

Now
    although I
        * see this and
        * know it,
            I don’t know
                what to do about it.

Can you give me a hint?

ANSWER:
    Yes, my dear.

    I believe the next step
        will give you the answer
            [to the question of] why
                you have rejected pleasure [including the pleasure in sex].

    You will then find that
        you reject
            * pleasure
    because
        you reject
            * yourself.
I repeat that
the knowledge [of this truth that you reject yourself] alone
will not be sufficient [to resolve this matter and stop the self-rejection],
[rather,] it [i.e., rather, this truth that you reject yourself] has to be experienced
in your emotions.

The continuation of this work [i.e., the continuation of this pathwork]
will finally bring you this awareness [i.e., will bring you this emotional experience of this truth that you reject yourself, and hence, emotional awareness of this truth].

Now, why do you reject yourself?

The answer will derive partly from recognitions you have already made, which you will then tie up with this new understanding.

Your rejection of
• happiness,
• joy,
• pleasure,
• life, and
• love
is in reality just a rejection of
• yourself.

This is exactly what I discussed tonight.

Begin to investigate what kind of human beings your parents were, as well as others in your family.
**QUESTION:**
In seeking to communicate
we must resort to
words, of course,
and unless we get to
the meaning of them,
they [i.e., the words]
are lost.

The word
masochism
was used.

Along with it
comes the opposite term of
sadism.

Modern schools of psychology
rather use the word
"algolagnia" [which is sometimes defined as sadomasochism]
to refer to
both
• sadism
and
• masochism,
calling
• one positive,
• the other negative.

How do you regard this?

**ANSWER:**
This is perfectly true.

There cannot be one
without the other.

Both are
one current
of
inflicting pain.
The so-called sadistic person
inflicts pain
on others
as a
protection for the self –
a pseudo-protection of course.

At times,
the very same person
may find it
against his interest
to do so [i.e., against his interest to inflict pain on others].

He may then [i.e., he may when he inflicts pain on others]
• come into conflict with his surroundings; or
he may find it to his disadvantage because he
• fears losing the person he needs,
whose
• love and
• protection
he wants.

So [because it is disadvantageous to inflict pain on others]
he will
invert this force
that exists in him
due to
unresolved negative tensions.

He cannot simply
dispense with it [i.e., cannot simply dispense with this force]
at will,
something has to happen with it [i.e., has to happen with this force] –
either
it goes out
to another person,
or
he directs it
to himself.
Only
the dissolution of this force
will stop
• the sadistic
  and
• the masochistic
current.

So these two forces
are really
one and the same.

The only difference
lies in the direction.

In what direction they are used
makes very little difference,
in the last analysis,
because
• if
  you hurt someone else,
  you must eventually hurt
  yourself.

• And if
  you hurt yourself,
  you must eventually hurt
  someone else.

This is so
because
this current [to inflict pain on yourself or on another]
derives
out of blindness,
and it must
make
you
blind.
Since this current [to inflict pain on yourself or on another] derives from a lack of understanding [i.e., lack of understanding in you from your blindness]

it will cause you to lose your own capacity to understand.

The only difference is in timing – who is affected first [i.e., in sadism, the other is affected first, and you are hurt secondarily by losing your capacity to understand, and in masochism you are affected first and the other is affected secondarily through your blind behavior toward the other, a blindness that is increased by your masochism].

The secondary reaction [to oneself or to the other] is then a delayed one.

Psychology has used certain terms to describe this infliction of pain. Spiritually it is absolutely true that there is this current of cruelty, and no matter toward whom it is directed in the first place, it takes its toll eventually on all concerned.

It is very shortsighted to believe that
• masochism indicates a better character trend than
• sadism.
I bless
• each and every one of you, and
• all my other friends everywhere.

• May you perceive
depth in your
• heart and
• mind
what I said to you tonight, and
• may it give you
• courage and
• strength
to pass through
the closed door
within yourself,
so as to gain
• light,
• safety,
• freedom, and
• a productive life.

It [i.e., all that I said to you tonight leading you to the courage to pass through the closed door within thereby enabling you to gain light, safety, freedom, and a productive life]
is right there for the asking,
so much closer than you think.

All you have to do is
• extend your hand and
• relinquish your old pseudo-safeties.

Be in peace.

Be in God!

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